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For this Section, some of the most distinguished scientists in Pan-America have been invited to prepare papers on the subjects described in the preliminary programme, edition of April 15, a copy of which may be obtained on request to the Secretary-General of the Congress. The following topic has been proposed by the Section for the series of Pan-American conferences: "The desirability of uniform laws throughout the Pan-American countries for the protection of antiquities, the systematic promotion of anthropological research, and the collection and scientific treatment of museum materials."

The Nineteenth International Congress of Americanists will meet in Washington during the same week as the Pan-American Scientific Congress, and joint conferences will be held for the discussion of subjects of common interest to members of the two organizations. This will be especially advantageous, since a large number of students from all parts of America, as well as from the Old World, interested in these branches, will thus be brought together on common ground.

**SENECA TALES AND BELIEFS.** — The following stories and beliefs were collected during a visit to the Seneca Reservation on Cattaraugus Creek, N.Y., in September, 1914, and are given exactly as related to me. Nos. 1, 3, 6, 7, and 8 were told by Mrs. Crouse; Nos. 2 and 5, by Mr. Ed. Spring; No. 4, first and second versions, by Mrs. Harry Logan and Mr. Ben Logan respectively. In the native names, *x* has the sound of *ch* in German *ich*; *ts*, of *z* in German *zählen*; *dj*, of *j* in English *judge*.

1. *Ga-nu's-gwa*. — There lived a man with his wife who went into the woods. He just put up a hammock for the child of two ropes, a blanket, and a stick on each side to stretch it out. He then went hunting. As it became noon, she went to gather wood for the meal. When she returned, she heard singing; so she proceeded slowly, and saw how Ga-nu's-gwa was rocking the child and sang, "Aowā' ni'ioga o'ngowaha" ("It is ever so good eating").

The wife turned back to meet her husband, and told him that they were going to lose their child, that Ganu'sgwa was rocking the baby to eat it.

He said, "Walk behind me." As they walked along, he hid behind a tree, so that Ganu'sgwa could not see him.

He picked up small stones and threw them over his head, so that he could shoot him from behind. He threw a second time: Ganu'sgwa let the cradle go to pick up the stone. As he bent over to pick up the stone, the man shot him directly through the back, he shot him with a bow and arrow.

It was a "She," and looked very fiercely with her big mouth and high cheek-bones.

2. *How to obtain a Strong Back*. — If a man wanted to get a strong back, he went into the woods and tried to find a black snake (*sh aiiades*). He went around her, and after a while the snake became angry and coiled up. He kept on walking around. The snake would rise two feet high. Continuing and coming nearer, the snake will jump on him, winding herself around him. The snake will try to look into his eyes. He holds his hands over his head while the snake tries to jump on him. The snake tightens her grip until he cannot stand it any longer. Somebody will now try to

stick the snake into her sides, and the snake will loosen up. He will so obtain a strong back.

3. *Da'tsō (a Bird)*. — An old woman had a hut in the woods, and a small grandchild. (The grandchild) was very hungry, and wanted something to eat; but she did not give him anything, and said to him, he should take his bow and go into the woods. He went out three times, and came back for the third time, and left again at once and could hardly walk. He came back and was a bird. He flew around the house, and said, "Axsoogi'otsai" ("Do you mean that breakfast is not ready?") and flew back into the woods. This bird sings at strawberry-time. His name is Da'tsō.

4. *Djagā'o<sup>n</sup> (First Version)*. — A man by the name of William Nephew of Cold Spring, Alleghany Reservation, met little children in the creek there, who kept him over night and gave him meals. Next morning they let him go again, and he met his parents, who told him that he was among the Djagā'o<sup>n</sup>.

(Second Version). — It was on the Cattaraugus Creek, just below Burning Springs, some hundred years ago, that a hunter saw several. He saw these "little people" in the Creek. The "little people" fled into a hole on the creek. He could not catch or kill them. This was the last time that the Djagā'o<sup>n</sup> were seen.

5. *How the Seneca Boys get Good Teeth*. — In olden times the boys used to catch a green snake (*ogéutsaosai'sta*), and bit it with their teeth from one end to the other, then let the snake go again.

6. *The Thunderstorm*. — A man was "giving thanks" to "Haweni.io" for a thunderstorm, but the thunder became so loud that he dropped to the ground. (It was an old man from the Alleghany Reservation, and he probably became dizzy from too much smoking.)

7. *Hunting Frogs (in Olden Times)*.<sup>1</sup> — The folks went out in the evening with a rod of pine-wood, and went into the water of a swamp, calling, "Gulu, gulu, gō'ōwe!"

8. *A Pregnant Woman*. — A woman who expects a child should for ten days before not comb her hair, to prevent it from getting gray. Further, nobody should be near her during her meals; she should have her own food, the rest being burnt.

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**THE WATER-FAIRIES.** — The following story was related to me by Mrs. Florence Nicolair Shay, daughter of Joseph Nicolair, of the Penobscot tribe of Indians of Old Town, Me., as told to him in 1833 by Sauk Ketch of the same tribe, who was an old hunter. Stories of the water-fairies had always been told; and the Indians believed that they existed, for their works were often found, but for many years no one had seen one. The story as told by Sauk Ketch runs in this way:

After I, Sauk Ketch, grew too old to go off on hunts for the winter, I used to find some companions and hunt game nearer home. One day I asked Sock-beson (Neptune), an old man, to get a canoe and partner and go with me, as leader of the party. Neptune asked Sapeal Polesusep to

<sup>1</sup> This story was told to Mrs. Crouse by a nephew of Red-Jacket.